



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

(p. 23). In making this statement, the authors have apparently had local conditions in mind, for certainly hookworm and the fly-borne diseases are environmental diseases. Second, the statement that the disposal of garbage is a matter of decency, order, beauty, and cleanliness rather than of health (p. 24) is not true where flies exist.

The suggestions in favor of simplicity of meals and their preparation are to be commended. One is curious to know, however, why, in the light of their advice against the use of high flavoring in foods, the authors advocate the use of harmless coloring matter when the latter makes as artificial an appeal as the former. The lack of standards in clothing and the iniquity of much modern advertising in contributing to this lack are emphasized. There can be no dissent from the authors' statement that the requirements of modesty demand that "the person shall be covered," although in view of the immodesty which modern woman has been able to develop in a dress which still "covers the person," a more explicit criterion might be demanded. Also, one may be justified in wondering why an exception to this criterion should be made in the case of the formal dinner or ball. Finally, the point of view emphasized in the book that home-making is not exclusively the woman's business, but must be shared by the man of the house also, is important. Men as well as women need some training in household problems, at least, for only through co-operation can these problems be adequately solved.

FRANCES FENTON BERNARD

GAINESVILLE, FLA.

---

*Anthropology.* By R. R. MARETT. New York: Henry Holt & Co.; London: Williams & Norgate, 1912. Pp. 256.

This book is one in the series of "The Home University Library of Modern Knowledge." It is intended for the man of general culture and not for the specialist. It contains ten chapters dealing with the antiquity of man, race, environment, language, social organization, law, religion, morality, and man the individual. It is a discussion of the problems of anthropology rather than a presentation of the date of the science. In this respect it differs from Tylor's classic work on the same subject. It has the stamp of high scholarship, and its style is clear and vigorous, with a facetious vein and some fine flashes of wit. It seems, therefore, to be admirably adapted to its purpose of introducing the subject and so engaging the reader as to leave him thinking and craving more light.

But, while primarily designed for the general reader, it is a book which the trained anthropologist may read with interest and profit, since it touches cautiously but significantly upon some of the mooted problems of modern science. The author, while admitting the difficulty of defining race and distinguishing differences in the mental capacity of races, is not carried away by the modern humanitarianism which would obliterate all race distinctions. He asks, "If the hereditarily long-headed can change under suitable conditions, then what about the hereditarily short-witted? . . . No doubt [he adds] man moves forward partly because Nature kicks him behind. But in the first place some types of animal life go forward under pressure from Nature while others lie down and die." The natives of Africa, for instance, have not "reached as high a pitch of indigenous culture as the resources of the environment, considered by itself, might seem to warrant." And it may be said also of certain native Australians that, despite a very fair environment, away from the desert regions of the interior, they have on the whole stagnated. As to the soundness of these views, it might be suggested that a more careful reading of Ratzel's *Anthropogéographie* might convince the author that the Africans and Australians have quite measured up to their environment. The real question is whether races, in adapting themselves to their environment, do not, through natural selection, acquire different capacities, just as dogs and cotton seed, for instance, have acquired their special characteristics in different environments, so that varieties from different quarters of the earth can no longer attain to the same development in the same surroundings.

The author defines religion as a general striving of humanity, and agrees with McDougall in identifying it with morality. What is magic but a striving for the good? Psychologically speaking, religion is an effort to deal with the crises of life. Moral development has two stages: first, synnomic, wherein conduct is based upon custom and habit; second, syntelic, wherein man acts upon reflection.

JEROME DOWD

UNIVERSITY OF OKLAHOMA

---

*The New Politics.* By F. B. VROOMAN. New York: Oxford University Press, American Branch, 1911. Pp. 300.

This sketch of tendencies in American politics is one of those few books which strike out clearly at the solution of a leading issue in modern life. The author contends that politics in America still rests upon